

Easter

"He is risen as He said." Matt. 28:1-8

1. Easter was the most important event in the history of the world.

1. It is a fact.

Few historical events are as well attested as the resurrection. The whole setting—even to the guard at the tomb, aid in making this an event that cannot be disputed by an honest student of God's Word. Here is the greatest miracle of all time. Some women were the first to discover the glorious news. Prompted by their love for Jesus they came to the tomb. They had little hope they would be able to see him. They had seen him die. They knew he was buried in a guarded tomb. But, in spite of the obstacles they went.

2. Jesus is alive.

A sealed tomb had not been able to hold him. The heavy stone could not keep him. He lives! An angel from heaven revealed this momentous event. By removing the stone he showed the quaking women the body was no longer there. At the open grave and before the empty tomb the heavenly message sounds—"Fear not ye." But, some continued to fear. To the guards and others that had no use for a living Saviour the event was indeed terrifying. "For fear of him the keepers did shake and became as dead men." They were paralyzed with fright. What a difference from those who longed for Jesus. Joy displaced their fear. The tomb was empty. Jesus was risen. The Saviour was alive.

II. Easter is the most vital factor in current affairs.

1. Vital for Christ's work was approved by God.

By his death Christ atoned for our sins. The resurrection shows that the Father is satisfied. "He is arisen! Glorious word! Now reconciled is God, my Lord; The gates of heav'n are open. My Jesus died triumphantly, And Satan's arrows broken lie, Destroyed hell's direst weapon. O hear What Cheer! Christ victorious Riseth glorious, Life He giveth—He was dead, but see, He liveth!" A living Saviour with us from day to day makes our life one of rejoicing.

2. Vital for it is now glorious to be a Christian.

Easter is not only history. That Christ is living makes Christianity living. As the realization of the truth of the resurrection changed the fearful and vacillating disciples into enthusiastic missionaries, so today it makes joyous workers from fearful seekers.

3. Vital for it gives us a mission.

Come and see—then go and tell. This commission to the women on Easter morning was the prelude to the commission to the Apostles on the day of ascension. As they—so we are to be witnesses that ours is a living Saviour.

III. Easter changes the outlook for the future.

1. Eternal separation from unbelievers.

To them the future is a fearful thing—eternal separation from God and all that is dear. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they



He Is Risen

THE SHIP THAT SAILED AWAY

I am standing upon the shore.

A ship at my side spread her white sails to the morning breeze and starts for the blue ocean.

She is an object of beauty and strength, and I stand and watch her until she hangs like a speck of white cloud just where the sea and sky come down and mingle with each other.

The someone at my side says: "There; She is gone." Gone where? Gone from my sight—that is all.

She is just as true in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination.

Her diminished size is in me, not in her; and just as the moment when someone at my side says: "There! She is gone," other eyes are watching her coming, and other voices take up the glad shout: "There she comes." That is dying . . . in our Lord Jesus Christ.

—Author Unknown.

DOES EASTER MEAN TO YOU WHAT GOD WOULD HAVE IT MEAN?

In a few days millions of people all over the world will commemorate the resurrection of Jesus Christ from the dead. This fact alone is enough to make the questioning mind ask: What is there about this event that it should merit such universal notice nineteen centuries later? Surely, it cannot be just its uniqueness!

No, it is not just the fact of the event—not even its singularity, but the meaning inextricably bound up with it, that has made it so precious to believers in all ages. For just as "The gift without the giver is bare," so the event without its significance is empty.

Now Easter is an act of God. The testimony of the New Testament is unanimous at this point. Whether we dip into the preaching of the Book of Acts or the letters of Paul, the Epistle to the Hebrews, or the Revelation of John, we are met with the common witness—God hath raised Him from the dead.

Easter, moreover, is a redemptive act of God, that is, it is an act of His on our behalf. It is something God has done for our benefit. If, therefore, we want to know the meaning of Easter we must seek it from Him whose act Easter is. Nor need we be in the dark about this, for what God wants Easter to mean to each one of us is clearly disclosed in the same pages that announce the fact.

With these observations by way of background we turn to the questions—What does God want Easter to mean to me? and Does Easter mean to me what God wants it to?

that have done evil, unto the resurrection of damnation."

2. Blessed fellowship for believers.

The sting of death has been removed. Death is not the end. When a dear one dies we need not sorrow as those who have no hope. We shall see them again in the resurrection.

Easter was the most important event in the history of the world. Easter is the most vital factor in current affairs. Easter changes the outlook for the future. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." Amen.

—J. Selmer Stolee.

The Resurrection is God's declaration to all mankind—This is my beloved Son in whom I am well pleased.

Living in the full light of the New Testament, as we do, we run the risk of missing the startling character of the life of Jesus. Because we believe that He is not only Man but God-man, we are in danger of detracting from the genuineness of His humanity with the consequence that we read the gospels prosaically and without the realism they demand.

If we could divorce ourselves from what we know, or would discipline ourselves enough to make a fresh reading of the record, we would find ourselves confronted with the most unique phenomenon in all human history. We would find ourselves witnesses of the life of a Man whose biography can be summed up in two words, the first of which is obedience.

Here is a Man who in all things put God first—a Man who maintained that it was more important to do what God wanted Him to do than to eat. And, what is more, He backed every word of it with His life! Nowhere is there the slightest evidence that God was left outside the council chamber of His heart in any decision. At no time is there an attempt at self-aggrandizement. On no occasion did He choose His own comfort. No matter what it cost Him, He was devoted to the will of His heavenly Father. "Not my will, but Thine be done," was the unceasing prayer of His whole life.

The second of the words by which His career may be summarized is the word service. Jesus Christ so identified Himself with mankind as to make their needs and problems His own. When they suffered, He suffered. When they were in need, He went to their aid. Confronted by a man, He did not ask, "What can I get out of this fellow?" or "How can I use him to further my own ends?" but, "How can I be of assistance to him?" For Christ, human personality was not a means to an end but the greatest value in all the world.

What about this life of Christ? Was it just an accident on the stage of history? Was it a hopelessly idealistic dream? Has the universe in which we live paid any attention to it? If it has, we ought to want to know, because His life is surely different from the patterns of manhood submitted for our adoption either by totalitarianism or by libertinism.

Easter morn is God's stamp of approval on the life of Jesus. By the resurrection God has said in effect, "Behold the man. This is the life." It is of this life that the Scriptures declare, "Wherefore God hath highly exalted Him and given Him the name which is above every name . . ."

The Resurrection is God's proclamation that there is a Mercy Seat where pardon may be had.

But even if my conscience says that it is right that God should approve the life of Christ, my heart tells me that such approbation is no source of comfort for me. If I am to be measured by that life, then I am condemned. If this is the yardstick by which God proposes to test my life, then I am undone, for I have not loved God above all things, but myself; and I have not sought the well-being of my fellowmen, but my own. Instead of being a word of comfort, Easter sounds my doom.

Nor is my sense of hopelessness and despair made any lighter by my trying to meet the lofty demands of the life of Christ. The harder I try to make my life measure up to His the more apparent becomes my basic self-centeredness and the more desperate my situation. Increasingly aware of my plight, I have but one hope of solution. It is summed up in Luther's question, "Where can I find a gracious God?"

It is at this point that the second meaning of the resurrection breaks in on me—"He was raised for our justification." Jesus so identified Himself with us as to take upon Himself the consequences of our sins. In the course of His ministry He said such words as, "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many"; and "This is the blood of the New Covenant which is shed for you and for many for the remission of sins." Who can fail to recognize in Him the fulfillment of the prophet's words, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed . . . and Jehovah hath laid on him the iniquity of us all"?

As I stand at the foot of the cross I find my deepest convictions expressed in the words of the hymn writer:

What Thou, my Lord hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain:
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor
Vouchsafe to me Thy grace.

The Resurrection is God's gift of a living Savior.

Sin, however, is not only a matter of guilt for past transgressions. It is also an indwelling power with which I must daily cope. It meets me every day in the impulses to harbor selfish thoughts, to speak unkind words, and to commit acts contrary to God's will which well up from the depths of my nature. Even though my past is forgiven I am not thereby made sufficient in myself to meet the onslaughts of this indwelling foe. Unless, therefore, God has made some further provision for me I am doomed to a life

(Please turn to page 4)

The Shepherd - Hyrden

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THIS EASTER

O heavy heart, rejoice! Awaking day holds promise of a vast exulting tide when Nazareth's son shall go forth, glorified through suffering—the ever certain way.
Come, see the open tomb! . . . Do not delay to ask His cleansing grace that He may live in you, for blinding sorrow can not give unrest in paths made brilliant by His ray.
And down the years, may throbbing voices cry:
The Savior lives and I shall go where Food and Drink are plentiful; where Calvary's wood shall stream the glory of the Lord on High.

—Helen Lethert Meier,
St. Paul, Minn.

CANADA NEWS

The students at Luther Seminary, Saskatoon, together with Pastor Mars A. Dale, will conduct Holy Week and Easter services in all the vacant parishes in the NLCC. Following is the lineup: Gordon Hendrickson will be in Wetaskiwin, Alberta, Harold Frostad in Glendon, Alberta, Henry Haugen in Claresholm, Alberta, Leonard McFarlane in Langham, Sask., Tom Nilson in Leroy, Sask., Arthur Solheim in Crooked River, Sask., Donald Hanson in North Battleford, Sask. Pastor Dale will be in the Cabri, Sask. parish.

Seminary students are also being placed in the vacant fields for summer work, several going to the same places as they go for Holy Week and Easter.

Seminary graduation will be held on Friday, May 24, at 8 p.m. Dr. J. A. Aasgaard will be the speaker.

Sunday, May 26, will be a big day in Saskatoon. Pastor Mars A. Dale will be installed as district president by Dr. J. A. Aasgaard at the morning worship in Zion Lutheran Church, O. K. Storaasli, pastor. In the afternoon the three seminary seniors will be ordained. They are: Henry Haugen, who accepted a call to the Claresholm, Alta., parish; Leonard McFarlane, who has been called to the Langham, Sask., parish, and Arthur Sol-

heim, who will serve in the Crooked River, Sask., parish. Dr. J. A. Aasgaard will act as ordinator. The morning services will be broadcast over station CFQC, Saskatoon.

Chaplain E. O. Walker is being released very soon and has accepted a call to the Wetaskiwin, Alta., parish, where he will begin his work the first of July.

The Viking and Ryley parishes, in Alberta, had a meeting recently in which the matter of dividing the parishes was favorably discussed. Further action will be taken at a future meeting, to be held some time during the year.

Pastor I. J. Saugen, who has served in the chaplaincy of the Canadian Army, was installed as pastor in the Viking, Alta., parish, by Pastor Dale on March 17.

Pastor John Precht, who has served the North Battleford parish for the past four years, was installed by Pastor Dale in the Torquay, Sask., parish on Sunday, April 7th.

Canada's slogan for the year is "Men and Money." Her greatest need is men for her ministry. It is expected that at least ten new students will enter the seminary in the fall. The whole district plans to move as one congregation in instituting a "Stewardship Educational Program" for 1947. Plans are now under way for the work. Circuit key men have been appointed and places of rallies throughout the district have already been designated. It is the aim of the church that the Every Member Canvass, with the duplex envelopes with every member returning his gifts to God every Sunday, will be instituted in each congregation.

Alvin Stenberg and William Baker, both of Luther Seminary, St. Paul, will be in Canada, for the summer. Mr. Stenberg will take over the Cabri, Sask., parish and William Baker will be in Winnipeg, Man., during the absence of the regular pastor, K. Bergsagel, who is directing the Canada Sunset Home Appeal.

NEW ADDRESSES:

Pastor A. H. Solheim,
920 E. 19th Avenue,
Vancouver, B.C.

Pastor John Precht,
Torquay, Saskatchewan.

"JESUS LEVER. GRAVEN BRAST"

JOHAN NORDAL BRUN

(Translated by Olaf L. Olsen)

Jesus lives, "He is not here!"
He arose in God's full glory.
Comfort now my heart shall cheer;
I can trust redemption's story.
Lightning shines and earth is giving;
Tomb is void but Christ is living!
All that Jesus won, I found;
Death in victory now is swallowed.
Christ the prince of darkness bound,
I am purchased, free and hallowed;
Open gates of heaven are swinging,
Jesus won, I enter singing.

I WAS THERE

Before my mind's eye there appear
Scenes from a long-ago day;
The first is the one in a Garden
Where I watched the mob lead Christ away.

Did I not attend the trial,
In falsehood to testify?
Wasn't I one who laughed in scorn
When He was condemned to die?
Didn't I see them take God's Son
And hang Him on a tree?
Didn't I help to cast the lots?
O Lord, how could that be!
It was when the dying lips said:
"Father, forgive," that I knew . . .
He gave His all that I might live . . .
Yes, I was there! Weren't you?

—Jeanette Bisek, New Effington,
South Dakota.

FIRST TO MARY MAGDALENE

By PAUL G. JACKSON

He spoke her name the old familiar way—
"Mary!" He said. And all her fears
Were suddenly gone: He heard her say,
—"Rabboni!" joyfully, through tears.
So shall it be when, on a coming Day,
He speaks your name and mine! We'll hear,
Though in our graves we're laid away
And, rising up, shall meet Him without fear.

"HOS GUD ER IDEL GLÆDE"

Pastor Edward Aslaksen Hage døde i troen paa sin Frelser den femte Mars 1946; og blev begravet fra Dahltons Lutherske kirke den følgende Fredag. Pastor Hofstad forrettet og talte over teksten Judas 17-21.

Pastor Hage var født i Kvernes, Ytre, Nordmyre, Norge den tredivte April, 1865. Han studerte ved Hauges Minde i Oslo 1888-1889. Den tid han blev vakt fik han et indre kald til prestegjerningen; og nu kom svaret: farvel til slegt og venner, og "Norges natur og folkeliv". Siden den dag tog han op sit kors og fulgte trofast i Mesterens spor.

Saa bar det i vei til Amerika. George Sverdrup var magneten som drog. Ved hans føtter sat han i syv aar, og blev uteksameret med høi karakter. Det første aar ved skolen hadde han som klasse-kammerat den senere berømte China missioner Daniel Nelson. De forblev fortrolige venner gjennom livet.

I 1896 blev han gift med Marie Thomason. En meget stille og beskedne kvinde. De har gjerbudsdag paa samme datum: et merkeligt tref.

Pastor Hage har betjent de følgende prestekald: Amery, Wis. (1896-1898); Bella Coala, B.C. (1898-1907); Ballard, Wash. (1907-1911); Govan, Sask. (1911-1914); og Dahlton, Sask. (1914-1932). Alt saa i de snart femti aar har han nedlagt 46 aar i Canada. De sidste 32 aar i Dahlton, Sask.

Naar det kom til bruken av Norsk var han uten sammenligning den mest veltalende av alle de Lutherske prester vi har hat her oppe i Canada. Han var en logisk, vækkende, og opbyggelig predikant. I de sidste 36 aar har han staat some leder for Frikirkens indre missions arbeide i Canada. Paa det kirkelige omraade er han finans mand. Fri kirken sender ikke mere penger til Canada end menighederne heroppe sender til samfundets busjett. Alikevel faar de til at gaa.

En ukes tid før sin død deltog han i nogle vækkelses møter som holdtes i Dahlton, og han beklaget naar predikanten skulde forlate strøket: "Det er for galt at due maa reise fra os nettop nu. Her tranges vækkelses arbeide saa saare." Paa denne maate sluttet han sit offentlige vidnesbyrd i den stridende kirke.

Den siste gang jeg saa ham i livet var Søndags efter middag den tredje mars. Han saa ut at være fra sans og samling. Saa slog jeg op min fars yndlings salme No. 666 og begyndte og synge. Han orket ikke at sige et eneste ord; men han foldet sine hænder.

"Hos Gud er idel Glæde,
Men før jeg kommer der,
Jeg sukke maa og græde
Og gaa nedbøiet her;
Her trykker mange plager
Her strider Jesu brud
Her blandes fryd med klager.
Kun glæden er hos Gud."

—P. E. N.

Opstandelse

AF RONALD FANGEN

I den ulyksalige Strid mellem konservative og liberal Teologi var Spørgsmaalet om Kristi legemlige Opstandelse Kardinalpunktet. Alle Andre Stridsemner blegnede ved Siden af det. For her gjaldt det et uundværligt Grundlag for hele den kristne Tro. Skrev ikke Paulus, at "er Kristus ikke opstanden, da er eders Tro unyttig"?

Ingen kan bestride, at den geniale Paulus har Ret. Er Kristus ikke opstanden, d.v.s. er Kristus ikke den sejrende, og levende Frelser, da er vor Tro unyttig. Man kan altsaa ikke forundre sig over, at der maatte blive Strid, da det blev hævdet, at han ikke var opstanden, og da man paa dette negative Grundlag øjensynlig vilde bygge en kristen Tro, som skulde være vel saa god som den gamle. Man kan paa den anden Side heller ikke forundre sig over, at Mennesker, som saa paa det hele med den moderne Videnskabs rationalistiske Øjne, ikke kunde faa sig til at tro paa dette Brud i Naturlovene og derfor forsøgte at klare Sagen ved Hjælp af en mere aandelig Opfattelse af Opstandelsens Fænomen.

Nærmer man sig dette Fænomen paa en gal Maade, maa Resultatet blive galt,—jeg holder paa at sige: enten Resultatet sa bliver Tro eller Vantro. Lad os forestille os, at to kristne Venner sidder sammen og snakker om disse store Ting. Den ene har ikke noget fremfor den anden i Retning af oprigtig Fromhed, de er begge Mennesker, som fremfor alt ønsker at følge Mesteren efter og blive ham saa værdig, som et Menneske kan blive. Saa rejser Opstandelsens Problem sig som et Kæmpespøgelse for dem. Man kan ikke fatte, hvad der er foregaaet. Er Kristus virkelig opstanden, saa er der uimodsigelig foregaaet et Brud paa Naturens Love. Og Gud bryder jo ikke sine egne Love, som er Naturens? Behøver det at have været en legemlig Opstandelse? Kan Kristus ikke have været Disciplene aandeligt saa nær, at de mente at se ham? Den ene erkærer under dybe Kvaler, at det kan ikke have foregaaet saadan, han kan ikke fornægte sin videnskabelige Erkendelse, som anser saadan for muligt,—jeg tror ikke paa Kristi legemlige Opstandelse. Dertil erkærer den første, at da kan vi ikke længere være Venner, du er blevet en Fornægter og en Fare for den rette Tro, gaar du til højre, saa gaar jeg til at slaas for deres "Overbevisning", saadan at Mennesker lettet siger: Lad os holde os borte fra de Kristne, det er noget uvist, for Kristne selv bliver aldrig enige om, hvad de tror paa, de er blot enige om, at slaas.

Hemmeligheden er jo den, at det aldrig har været Meningen, at noget Menneske skal begynde med at tro paa Opstandelsen eller paa noget af alt det i Kristendommen, som ikke kan troes eller begrebsmæssigt anerkendes og tilegnes, men hvis Sandhed kun kan opleves. Intet i Kristendommen kan logisk bevises som et matematisk Postulat. Det vilde heller ikke have den ringste Betydning for Mennesker, om Kristendommens Trossandheder matematisk lod sig bevise. Der findes ikke en Ting i Kristendommen, som ikke svarer til det menneskelige Behov, og Kristendommen er irrationel, fordi Mennesker er irrationelle. Havde Mennesker været Tal, saa vilde Kristendommen have været Matematik. Men eftersom Menneskers Kendetegn er, at de hvert Øjeblik lever, forandres, befinder sig i Forfald eller Vækst efter irrationelle

Fortsat Anden Spalte, Side tre

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet Nr. i April, 1946.

Jeg er den gode Hyrde.
Joh. 10:11

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10-11

DØDEN OPSLUKT ER TIL SEIER

Paaskedag Matt. 28:1-8

Frykt Ikke! Hvor saart trenger vi ikke disse ord fra det herlige paaskeevangelium i denne fryktens og forvirringens verden! Frykt ikke! Det var et ord Jesus selv sa saa ofte til sin disipler i nødens og trengselens tider. Idag sier handet samme til oss. Hans ord er det eneste ord vi kan stole sikkert paa naa. Vi synes ikke om aa innrømme det, men frykten har ikke forlatt oss om enn krigen er forbi. Der er en sterk kjensle av utrygghet iblant oss. Derfor trenger vi dette Jesu ord idag, fordi vi trenger mot. Paaskedag er dagen som synger av triumferende mot. "Men engelen tok til orde og sa til kvinnene: Frykt ikke!"

Jesus valgte frivillig aa gaa op til Jerusalem hvor døden ventet ham. Han avslo aa forsvare seg da faren lukket seg omkring ham. Og da Pilatus minnet ham om sin makt til aa dømme eller frigi ham, gjorde han denne feigre herre opmerksom paa at hans makt var gitt ham ovenfra. Saa er da paaskens store tema resultatet av Jesus mot: Han er opstanden. Og Jesu mot ble herliggjort med seier. Det var rett hva han gjorde—aa følge den strake linje etter Guds vilje-gjennom forferdelig fare, for Gud kan alltid gi seier. Han tvilte aldri paa resultatet av sitt mot. Hvorfor søker vi da kraft og mot til aa leve mellom verdens ting naar alt det vi finner er frykt og bedrag?

Han er ikke her; han er opstanden, som han sa . . . Dette er det største budskap som noengang er gitt til verden. Det vibrerer av liv. Det skjelver av fryd. Men hvordan har verden mottatt det? De visste ikke den første paaskemorgen at Jesus var opstanden. Hadde de ikke sett ham bli korsfestet? Og visste de ikke at han var lagt i en grav? Det var som aa komme ut av tykt mørke inn i blendende lys. De var blindet av et faktum—opstandelsens faktum. Det var vanskelig aa faa øynene op for dette største av alle undere. Kristus er opstanden! Men bevisene kom veltende inn paa dem. Den herlige sannhet gikk op for dem. Og de fant—ikke den levende blant de døde, men den døde blant de levende. Jesus var levende!

Derfor er paasken livets fest, døden opslukt er til seier! For Jesus lever—evig. Og han er evighetens store opdager. Mamge har reist till Nordpolen og Sydpolen og somme har returnert og fortalt oss hva de opdaget. Men Jesus alene har undersøkt evighetens mysterier og fortalt oss sannheten om den.

Døden er like et verdenshav. Det er for stort til aa se tvers over. Du kan ikke opdage land, ikke engang med det fineste teleskop. Og derfor har mange som trodde seg aa være vis, rystet paa hodet og erklært: Der er ingen evighet. Og mennesker var fryktssom og bange for dødens osea. Der var fryktinngydende fortellinger i omløp om dets skjulte farer. Det gaar ingensteder, sa de.

Men en dag vendte en mann tilbake som hadde seilt over dødshavet. Havet var kartlagt. Ingenting kunne motsi det faktum, ingen vitenskapelig teori, ingen populaer overtro. Denne—Jesus Kristus, den korsfestede, han har funnet land paa den annen side, var det konklusive svar. Det avgjorde alt. Og naa er vi skker paa

Love, er Kristendommen blevet Indbydelsen til et irrationelt Livssamfund med Kristus. I denne Indbydelse bliver der givet Menneskene bestemte Løfter, og ingen kan sige, om disse Løfter bliver indfrie, uden at han modtager Indbydelsen. Kristendommen er i det hele taget ikke Tro paa det og det Dogme, den og den Læren og som blandt andet har lovet, at de, som tror paa ham skal have evigt Liv. Men dette sætter man sig ikke ned og "tror", fordi det er sandsynligt, fordi det stemmer med Naturlovene, fordi det lader sig beregne, at det maa være rigtigt. Man tror det, fordi Kristus bønner ethvert Menneske, some oprigtigt beder: "Hjælp min Vantro!" fordi enhver, som tager imod Indbydelsen til Samfundet med Kristus, erfarer og faar fuld Vished om, at han er til, og at de Love, som hersker i hans Samfund, er lige saa virkelige, lige saa ukrænelige som Naturens.

Hvad vil det i det hele taget sige at tro paa Kristi Opstandelse?

Det vil ikke sige at tro, at Kristus en Gang med sit Legeme opstod af Graven, for selv om man aldrig saa meget troede det, behøver det ikke at betyde det ringeste for den, som tror det,—ikke mer end det betyder, at man tror paa en Række historiske Begivenheder. Der findes dem, som benægter, at Kristus overhovedet har levet, hvorimod andre hævder, at det er absurd at benægte det. Men enten man tror eller ikke tror, at han har levet kan i og for sig være ligegyldigt, saa længe man ikke har faaet Del i det eneste, som virkelig er kristen Tro,—nemlig, at han lever, at han er Verdens Dom og Frelse, at han ikke er en historisk Foreteelse, men en levende Kraft, Guds Aabenbaring til Tiden, som har ophævet Tiden og som altid ophæver Tiden, fordi hans Gave til Mennesker er evigt Liv.

det nye land som venter paa elle de som seiler ut over dødens hav i tro paa den opstandne opdager—vaar Herre Jesus Kristus. Er det aa undres paa at Paulus—den seirende Kristus' store tjener opfordrer oss til aa synge seiersangen:—

Død, hvor er din brodd?

Død, hvor er din seier?

Der er ingen grunn til aa frykte det ukjente hav, for Jesus er opstanden. Døden er opslukt av seier!

Der er ingen død! Naa har vi det endelige svar paa det fryktsomme spørsmål fra eldgammel tid: Om et menneske dør, skal han leve igjen? Og Gud selv har svart paa det idet hans løfte om aa gi det evige livs gave ved opstandelsen av hans Sønn er opfylt. Og Jesu opstandelse er ogsaa Guds løfte til oss om personlig seier saasant vi lever daglig ved kraften av opstandelsens levende haap. Derfor ba Paulus for menigheten i Efesus at de maatte forstaa . . . hvor overvettets stor hans makt er for oss som tror, efter virksomheten av hans verdige kraft, som han viste paa Kristus da han opvakte ham fra de døde og satte ham ved sin høyre haand i himmelen."

Venn, lever du i kraften av Jesu opstandelse? Er ditt svar et ja, da er du i sannhet lykkelig, for da er ogsaa for deg "Døden opslukt til seier."

Jesus mørkets fyrste bandt, Jeg den kjøpte frihet eier,

Aapen har jeg himlen funnet, Jesus vant, og jeg har vunnet.

—H. Arnholt Strand.

Den kristne Opstandelsestro er i Dag, med Hebrærbrevets Udtryk, en "Overbevisning om Ting, some ikke ses", en Tro, hvis Gyldighed ikke objektivt kan bevises, en Tro, som er skabt af Tro. Man begynder maaske med at tro paa Kristendommen som en frelsende Lære,—man ender med at tro paa Kristus som en levende Frelser. Man begynder maaske med at sige: Hvad Kristus forkyndte er rigtigt, lad os leve efter det, og man ender med at forstaa, at det er umuligt at leve efter det uden, at man, som Paulus siger, lever "i Kristus". Med andre Ord, at uden den levende Kristus er Kristendommen ikke noget andet og mere end en historisk Arv. Og var den ikke noget mere, da var ganske rigtigt vor Tro "unyttig".

Man siger, at Kristendommen er Korsets Religion, og det er rigtigt. Men Korset er alligevel kun et Stadium paa Vejen til den tomme Grav og den levende Frelser. Kristendommen er Opstandelsens Religion, fordi den overalt trodser og ophæver Død og Forfald.

"Jeg vil staa op og gaa til min Fader", siger den fortabte Søn i Kristi herligste Lignelse. Det er med denne Opstandelseproces, at Kristendommen begynder at blive virkelig for Mennesker. Og før det sker, bliver Troen paa Kristi Opstandelse aldrig en virkelig Tro. Paulus skriver: "Derfor siger Skriften: "Vaagn op, du som sover, og staa op fra de døde, og Kristus skal lyse for dig."

* * *

Det er i det hele taget, saa vidt jeg kan forstaa, den største Tanke hos Paulus, hans mest insprirerede Indsigt, at enhver Kristen skal delagtiggøres i det som Kristus gjorde, fordi det altsammen pegede mod Mennesket og aabenbarede os den guddommelige Lov. Gud har, siger han, "gjort os levende med Kristus, endda vi var døde ved vore Overtrædelser . . . og opvakt os med ham".

* * *

Enhver Kristen erfarer, at det kristne Liv ikke er noget man ejer en Gang for alle. Det er en daglig Opstandelse. Og naar man har erfaret det, ophører Kristi Opstandelse at være noget Problem, noget som man tror eller ikke tror ud fra sin Indstilling til Naturlovene, noget, som en Gang blev troet af de første Kristne, og som man nu som moderne Mennesker skal tage et Standpunkt til.

At tro, at Kristus er opstanden, vil ganske enkelt sige at opleve, at hvad Kristus lover, det holder han, at hvad han har vidnet om Gud er sandt, at han selv kom fra Gud og er Gud. I Tider, hvor Troen bliver spekulativ, er det ofte vanskelig at erfare Kristus som denne levende Realitet. Men i samme Grad som Troen bliver aktiv Efterfølgelse af Kristus, i samme Grad aabenbarer Kristus sig som levende, nærværende, Dødens og Livets Herre. Og hvor lidt man selv har "grebet det" saa kan man vidne, at det er Vejen. Det var den Vej, Paulus gik. Han trode Kristus paa hans Ord og arbejdede, som Mesteren havde befalet. Han levede i daglig Samfund med ham. Han erfarede, at alt var sandt, at Kristi Kærlighed var den Magt, som havde overvundet Døden, og at der ikke findes nogen Død for dem, som er i Kristus.

At tro paa Kristi Opstandelse bety-

DEN UVIRKSOMME KRISTEN

Han vil bli kritisk. Er han ikke optat i arbeidet for Jesus, saa er han optat med at kritisere. Og der er nok at ta fat i; for alt i verden er belastet med mangler, skrøpeligheter, og han selv ogsaa; men det ser han ikke. Han ser bare splinten i sin brors øie, bjelken i sit eget blir han ikke var. Han har alidrig noe godt at si om noen eller noe uten sig selv og sit eget. En doven kristen og en kritisk aand følges ad, likesaa en løs og skarp tunge. Han er ikke redd for at overfuse en av Herrens smaa og fromme for saa bakefter at smykke sin stygge gjerning med ord som: "Jeg sier min mening, jeg, rent ut. Det er min natur at være opriktig!" (Samb.)

Herved kommer et menneske til syndserkjendelse

Det er ikke ved at se paa sine enkelte synder et menneske kommer til syndserkjendelse, men ved at se paa sine gode gjerninger, hvor stygge og verdiløse de er av forfengelighet og egoisme. Naar man bare ser paa sine synder, saa har man nemlig sine gode gjerninger i bakhaanden. Det er ved kritik av disse man kommer til syndserkjendelse.

—J. J. Jansen.

STORHET

Den som tar del i arbeidet i Guds rike og gjør det for å være en stor mann i Guds rike, han vil bare gjøre en masse skade hvis ikke Gud forhindrer det. Han er en forfører, og Jesus sier det vilde vært bedre om han hadde fatt en møllest en hal-sen og var senket i havet.

Det er nok sa at det er store menn i Guds rike som har fatt utrettet store ting. Men det er ikke fordi de var store, at de fikk utrettet dem. Storhet i Guds rike kommer ikke av hvad vi gjør. Der kommer det an pa hvad vi er. A være stor sil si a være ganske fri for tanken pa a ville være stor. Den som gjør sig liten som et litet barn, han er stors i himlenes rike. (Norsk kirkeblad)

Jesus lever graven brast
Han stod op med Guddoms velde
Trøsten staa som klippen fast
At hans død og blod skal gjelde,
Lynet blinker, Jorden bever
Graven brast, og Jesus lever!
Dansk Kirkeblad.

Man kan sommetider bedømme, hvad Gud tenker om en mands religion, ved at høre hvad hans egne barn tenker om den.

Selv den beste opskrift er ikke det samme som en god kake.

Den som gir frie tøiler til kjødelige lyster, gir paa samme tid tilfredsheten vinger til at flyve bort.

Selv om alle mennesker har de samme rettigheter, saa har de ikke alle den samme beslutsomhet for at opnaa disse rettigheter.

der at kunne sige med Paulus i hans høje Triumf:

"Jeg er vis paa, at hverken Død eller Liv, hverken Engle eller Kræfter, hverken det, som nu er, eller det, som kommer, eller nogen Magt, hverken Højde eller Dybde eller nogen anden Skabning skal kunne skille os fra Guds Kærlighed i Kristus Jesus, vor Herre".

—KIRKEN OG HJEMMET.
Dansk Kirkeblad.

(Continued from page 1)

of slavery under the tyrannical power of sin.

But thanks be to God, He has made a way whereby sin shall not have the upper hand in my life. This He has done in the resurrection of Jesus Christ from the dead, for by that act He has given to me a living Savior in whom I have the resources for breaking the dominion of sin in my life.

It is as I live in daily fellowship with my Savior that the dominion of sin is broken—and this in two ways: First, sin is seen in a new light. It is no longer just the violation of one of the rules of the universe, but it is that which offends and grieves my Savior. This light does not mean that I no longer fall short in thought, word, and deed, but it does mean that I now see my sins in the framework of this relationship and am driven to repentance. Sin cannot have dominion where there is genuine repentance! Secondly, there is a new loyalty. When the light breaks in on me that I am freely forgiven for Jesus' sake, there is born in my heart a radical gratitude toward Him. This gratitude shows itself in a whole-hearted desire to do what He wants me to do. This does not mean that I cannot succumb to other promptings than those from His Spirit, but it does mean that the main line of my loyalty is set on Him. And sin cannot have dominion over the man who, in the light of the mercies of God, has presented himself a "living sacrifice"!

The Resurrection is God's promise of the conquest of death and of the life to come.

Despite the peace of forgiveness and the liberty from the dominion of sin which those enjoy who put their trust in Christ for salvation, there is nevertheless one enemy which, as far as our experience in this life is concerned, continues unaffected. That enemy is death.

The disruption of the union of body and soul which takes place at death is an experience from which we instinctively draw back. Even the Apostle Paul did not look forward to the experience that would rob him of the cloak of his spirit and leave him "naked." It was only the confidence that he would be at home with the Lord that took away for him the sting of the experience of death.

But Paul had a promise from God, and to the realization of that promise he looked forward with eagerness. The promise on which Paul based so much was the promise of his own Resurrection—when his spirit would be united with his glorified body. By that promise "the last enemy" would be overcome, for when body and spirit are again united, death has been vanquished.

For Paul this promise was not mere wishful thinking but had a sure foundation in the fact and meaning of Christ's resurrection. In the resurrection of Christ is involved the resurrection unto glory of all those who are Christ's. Paul has put it this way, "But now hath Christ been raised from the dead, the first fruits of them that are asleep . . . Christ the first fruits then they that are Christ's at his coming." All this will take place when Christ returns. No wonder that Christians are addressed as those "who love his appearing"! And little wonder that Paul concludes his chapter on the resurrection of the believer with the note of praise, "Thanks be to God who giveth us the victory through our Lord Jesus Christ!" . . .

Does Easter mean to you what God would have it mean?

—Dr. George Aus, professor of Dogmatics and Christian Education, Luther Seminary, Saint Paul, Minn. Reprinted from Lutheran Herald.

YOUNG PEOPLE'S LUTHER LEAGUE

G. LOKEN, Editor, Outlook, Sask.

EASTER MEDITATION

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6.

"Life up your heads, ye sorrowing ones

And be glad of heart,
For Calvary and Easter Day—
Were just one day apart."

He is risen! What a startling announcement! How appropriate that it should come from the tongue of an angel. Those three words, "He is risen" caused faith to be reborn in souls that were sore tried by grief and doubts on Calvary's hill only a few hours before. The angel had rolled away the stone from the tomb, that Christ might come forth the risen and victorious Lord.

Today too, the angel stands ready to roll away the stone of unbelief from hearts who have tried in their own strength to bear the load of sin and grief. Will you not permit that stone to be rolled away from your heart's door that Christ may reign victoriously in your life? May it not be said of us, "You live as if Jesus were dead!"

Lift up your hearts and rejoice, ye sorrowing friends,

"He lives! He lives! Christ Jesus lives today; He walks with me, and talks with me along life's narrow way. He lives! He lives! Christ Jesus lives today! You ask me how I know He lives, He lives within my heart."

—R.O.M.

CONTEST FOR LUTHER LEAGUERS

This month we are offering as a prize a copy of Hallesby's book on "Prayer" to the best collection of Bible verses on the "Prayer Life of Jesus Christ" which answers these questions:

1. How did Jesus address God?
2. Under what conditions did Jesus pray?
3. When did Jesus pray?
4. What did Jesus pray for?
5. How did Jesus close His prayers?
6. Did the prayers of Jesus manifest thankfulness?

Send your answers to the editor of this page by June 1st. Be certain to write your name and address at the bottom of the article you submit.

—G. L.

GOOD WORK

It is most encouraging to see the fine Luther League Echoes which the circuit presidents of our district are preparing each month. Encourage your circuit president by giving your constructive reactions to the material in the "echoes". Send him news and articles. Pray for this work too. Watch them closely for announcements of Luther League activities in our district this summer.

—G. L.

LUTHERAN TEACHERS' DIRECTORY

One phase of our Luther League Faith in Action project is the endeavor to place Lutheran teachers in Lutheran communities. To carry out this endeavor two Lutheran Teachers' Directories are being compiled; one in Saskatchewan and one in Alberta. Teachers and school board members interested in availing themselves of this service should contact Miss Clara Haugen, Outlook, Saskatchewan, or Miss Judith Ree, Camrose, Alberta.

—G.O.E.

PRESIDENT'S COLUMN

Easter's message is one of joyful victory. Christianity is not a religion of defeat and despair. It is the religion of victory and joy. It is our privilege to rejoice in the promise given by Christ, "Because I live, ye shall live also." Christ wants you to be assured that you have now the resurrection life. He wants you to share with others the good tidings of the life in His name. May this Easter season be one of victory for each Leaguer.

As this message is being prepared on very short notice, I am including also a letter sent recently to all circuit and local league presidents: "Greetings in Jesus' name with our challenging theme 'Christ Wants You.' Each one of us who has the privilege of serving in a place of responsibility in our Luther League work, whether it be in the district, a circuit or a local league, needs to face the challenge of our theme. No one of us is a redeemed child of God by virtue of having an office in the Luther League, so let us each one ask himself whether or not he is today yielded to Christ as his Savior and Lord. As Luther League officers it is very definitely our responsibility to provide leadership. How tragic it would be that any one of us should be spiritually blind, for how shall the blind lead the blind? To the extent that it is true that all of our Luther League officers, district, circuit and local, are today through faith children of God, to that extent will our work go forward with greater blessing.

We are looking forward again this summer to our Bible Camps and other gatherings. In this circular I wish to emphasize our District Luther League convention to be held in Moose Jaw, Saskatchewan, July 25 to 28. Be sure to keep the convention before the members of your league. Seek to create much interest and enthusiasm for it; emphasize the importance of prayer daily for God's blessings upon it; endeavor to make it a goal to have delegates from every League in our district at our District Convention. The general plans for our convention have been worked out in detail. Most of the speakers, both pastors and Leaguers, have been arranged for already. As previously announced the main speaker will be our Luther League Evangelist, Pastor S. D. Fauske. Humanly speaking we will have a fine convention. With God's blessing it will be just that.

One of the very important projects to be emphasized in our work this year is the cause of Lutheran World Action. We have been hearing about the great physical need in the ravaged countries of Europe. It can be said that in some respects the spiritual need is even greater. Through Lutheran World Action we will be doing something—likely not as much as we should do—yet something to help in the spiritual rebuilding of Europe. The goal that has been set before us is an amount almost equal to our annual synodical budget. Dare we suggest that each of our local leagues should establish as its goal an offering equivalent to its Youth for Christ offering? Since Youth for Christ Sunday this year is April 28, it would seem that that offering should come first. We do not want to lessen our endeavors in support of the Youth for Christ offering and activities. It is not a question of less to that. It is rather a question of endeavoring to

EDMONTON CIRCUIT LUTHER LEAGUE CONVENTION

The annual convention of the Edmonton Circuit Luther League was held at Viking, Alberta, February 22 to 24. The theme for the convention was "Christ Wants You." The guest speaker was Rev. G. O. Evenson, Canada District Luther League president.

Rev. Evenson developed the theme in three messages:

1. Christ wants you to be His redeemed disciple. Matt. 28:18-20.
2. Christ wants you to be His fruitful disciple. John 15:8.
3. Christ wants you to be His glorified disciple. John 12:36.

At the Saturday morning business meeting the following officers were elected:

President, Bodil Gottlieb; vice-president, Curtis Satre; recording secretary, Bernice Magnuson; corresponding secretary, Charlotte Vikse; treasurer, Mrs. R. Hanson; P.T.L. secretary, Lawrence Likness; advisor, Rev. M. S. Johnson.

The panel discussion began on Saturday afternoon.

1. Christ Wants You as Students (Ecc. 12:1) S. Thompson, Viking.
2. Christ Wants You as Teachers (Prov. 22:6) S. Steffenson, Irma.
3. Christ Wants You as Business Men and Women (Luke 2:49) B. Magnuson, Ryley.
4. Christ Wants You as P.T.L. members—M. Finsted, Bardo.
5. Christ Wants You as Farmers (Speaker unable to attend).

Holy communion was celebrated Sunday morning with Rev. Evenson, Rev. Saugen and Rev. Ostrem officiating. The morning service was conducted by Rev. Saugen who also preached the sermon from Matt. 9:36—10:7. Christ wants us, but He will not get us unless we pray the Lord of the Harvest to send us as workers—either into the foreign fields or right into our own neighborhood.

Sunday afternoon Rev. Ostrem gave a longer answer to the one-word-will-answer-it question: "Should youth begin using alcoholics?"

Rev. Evenson gave us a very inspiring message on prophecy.

Music at the various sessions was supplied by the local leagues of Viking, Ryley, Bardo, Sharon and Edmonton; together with solos by Rev. Evenson.

—B. G.

HE TOOK MY PLACE

Upon a Life I have not lived,
Upon a Death I did not die,
Another's Life; Another's Death:
I stake my whole eternity.

Not on the tears which I have shed;
Not on the sorrows I have known;
Another's tears; Another's griefs:
On them I rest, on them alone.

Jesus, O Son of God, I build
On what Thy cross has done for me
There both my death and life I read;
My guilt, my pardon there I see.

Lord, I believe; O deal with me
As one who has Thy Word believed
I take the gift, Lord, look on me
As one who has Thy gift received.
—Horatius Bonar.

give more than ever before this year, so that in its various phases the work of the Kingdom of God here on earth may go forward.

Let us claim the promise of II Cor. 9:8 that in this year 1946 we shall abound unto every good work."

—G.O.E.